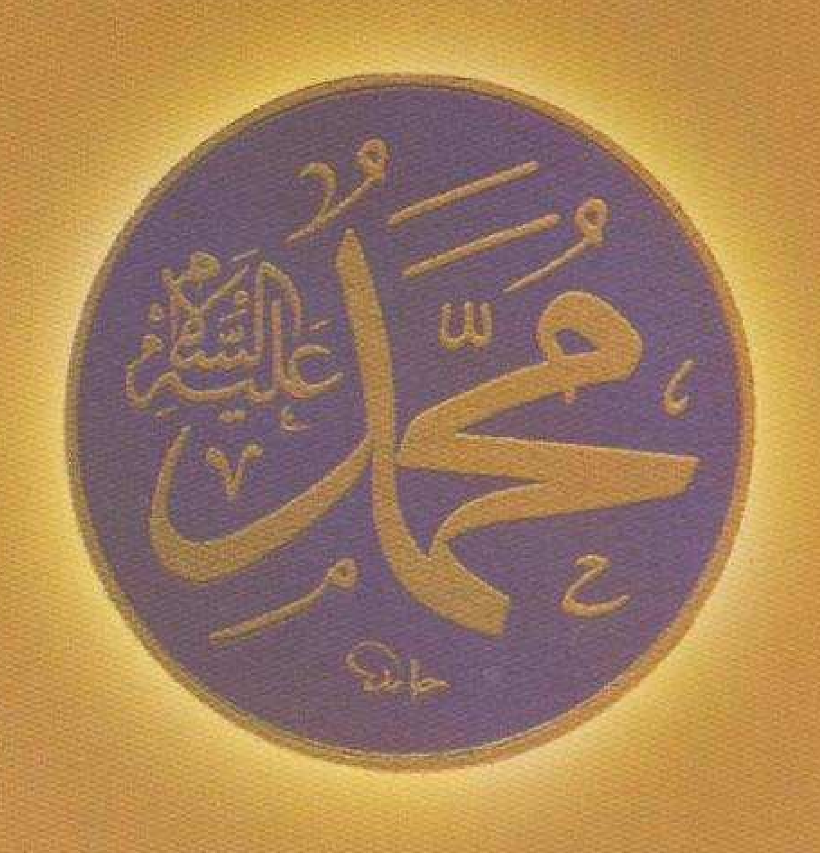


The Life of Prophet Muhammad

Abdul Waheed Khan

INTERNATIONAL ISLAMIC PUBLISHING HOUSE



IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MOST MERCIFUL

The Life of Prophet Muhammad

(Blessings and Peace be upon him)

Abdul Waheed Khan

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Publisher's Note

All kinds of praise and thanks belong to Allah, the All-High, the Exalted, the Lord of the Universe. Blessings and Peace be upon the last messenger and Prophet Muhammad, his family, his Companions and all those who follow his footprints until the Doomsday.

The life of the kind and merciful Prophet is the only source to derive light from and lead our lives to success here and Hereafter. Here is a brief book on his life by Abdul Waheed Khan, a devoted missionary of Islam. This is an addition to the unending list of the biography of the last of the prophets and messengers. Like all his other books, this is written in simple language for the common people. May Allah, the All-Powerful and All-High, accept his noble efforts and grant the book due popularity and make it beneficial to all who read.

May Allah accept the efforts of all, the author, the editor, proofreader, typesetter and the publisher.

Muhammad Abdul-Muhsin Al Tuwaijri
General Manager
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The Life of Prophet Muhammad (Blessings and Peace be upon him)

The Times Before Prophet Muhammad (bpuh)

1. There were many religions and beliefs which were followed in Arabia prior to the birth of Prophet Muhammad (Blessings and Peace be upon him). There was Judaism, Christianity, Sabianism (star worship), atheism and idolatry of all sorts. Only a few had belief in one God and the life of the Hereafter.

2. From time immemorial there had been a general practice among the Arabs to worship idols. But some 4500 years ago, Prophet Ibraaheem (Abraham) (may Allah's peace be upon him) and his son, Prophet Ismaa'eel (Ishmael) (may Allah's peace be upon him) laid the foundation stone of the *Ka'bah* – the House of Allah on earth for the worship of Allah, the Exalted, Alone.

3. But later, with the passage of time, the *Ka'bah* was filled with idols of all sorts.

4. These idols were of two types: First, the idols of those people held in high esteem and reverence and who had gained power, name and fame in their times. The Arabs carved idols in their image and worshipped them in the hope that they would get their prayers fulfilled by Allah.

5. The second type of idols were those believed by the Arabs to possess spiritual powers.

6. Within the *Ka'bah* were three hundred and sixty idols, of which the most important were: Baal, Laat, Manaat, Suwaa', 'Uzzah, Wadd, Yaghoot, Ya'ooq and Nasr.

7. In addition to these nine idols, there were four images:

(a) Ibraaheem, (may Allah's peace be upon him) with arrows in hand and sheep at his feet.

(b) Ismaa'eel (may Allah's peace be upon him).

(c) Maryam (peace be upon her).

(d) 'Eesaa (Jesus) (may Allah's peace be upon him).

8. In addition, there were also two idols at Mount *Safaa*:

(a) Dawaar.

(b) As'aaf.

9. There were yet another two idols at Mount *Marwah*, where animals used to be sacrificed:

(a) Naa'ilah.

(b) Abaa Ab.

10. During that period, there were Jews and Christians who believed in Allah, the Day of Judgement and in the process of accountability. But these people had either lost most of their original scriptures or had twisted them to suit themselves.

11. There were others who were atheists; they neither believed in Allah, nor in the life of the Hereafter, nor any kind of accountability. To them, the present life was all.

12. The Sabian people were the followers of Prophet Idrees (Enoch) (may Allah's peace be upon him), but they had begun to worship the stars. They used to pray seven times a day and observe thirty fasts a year.

13. Further, there was a large number of fortune-tellers. They had forecast that soon a Prophet would come whose religion would overwhelm all other religions. Under this scenario, Muhammad (Blessings and Peace be upon him) was born.

The Birth of Prophet Muhammad (bpuh)

14. The name of Prophet Muhammad's father was 'Abdullah and his mother's name was Aaminah. He was born on the 12^{th} of Rabi' al-Awwal, i.e. 20^{th} April 570 C.E. on a Monday in Makkah. His father, Abdullah died before his birth. Therefore, Muhammad was born an orphan. His grandfather, 'Abdul Muṭṭalib took over guardianship of the child. He was wet-nursed by a foster mother, Ḥaleemah, of the tribe of Sa'd of Makkah.

15. When he was only four years old, he started going with his foster brother to feed the goats outside Makkah.

16. When Muhammad (bpuh) was six years old, his mother, Aaminah also died. Then after two years, when he was eight, his grandfather, who was his guardian, also died. From then on, he came under the guardianship of his uncle, Abu Ṭaalib whose son was 'Ali (may Allah be pleased with him).

17. The conduct and behaviour of Muhammad (bpuh) was a little different, even from a very early age. He was unlike other boys of his age. He detested the ways of the ignorant. Allah, the Almighty, kept him away from all evil ways and objectionable conduct.

18. When he was thirteen, he went along with his uncle, Abu Ṭaalib in a caravan of camels to Syria. On the way, at a place called Busraa, the Christian chief of that tribe noticed unusual signs in him. He informed his tribe about his future Prophethood.

19. Later in life, he went once again to Syria with goods of a business woman,[1] Khadeejah (may Allah be pleased with her). On the way, he passed by a place called Nastoorah Raahib where again there was talk of his future prophethood. Later, word of his exemplary conduct reached Khadeejah (may Allah be pleased with her).

20. Khadeejah, who was forty years old and a widow, then proposed marriage to the twenty-five year-old Muhammad (bpuh). Muhammad's uncle, Abu Ṭaalib then arranged the marriage contract.

21. From birth, Muhammad (bpuh) was an orphan and poor. As he grew up, he also grew in virtue and purity. He watched with disgust the great drama of evil around him. He witnessed how

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[1] *Umm al-Mu'mineen*: Mother of the Believers – a title of respect given to all of the Prophet's wives.

the human soul was suppressed, how man was oppressing and exploiting the poor, the have-nots, the orphans, the women and the weak members of society, how the strong enslaved the poor. Through ignorance, error, superstition and outright perversity, man was debauched by evil. Tyranny reigned supreme. Man was drunk with arrogance, religious formalism and luxury.

22. In these times of ignorance, Muhammad (bpuh) grew. He walked upright and straight and won from the people of Makkah the name: *"Al-Ameen"* – "The Trustworthy" – who kept his word and *"Aṣ-Ṣaadiq"* – "The Truthful" – who never spoke a lie. Muhammad (bpuh) was not taught formally by any man, and yet in years to come, he would teach the whole world such as no man has done throughout history.

23. When he reached the age of thirty-five, the people of Quraysh, who were the custodians of the *Ka'bah*, began to demolish it in order to rebuild it. When the time came to install the Black Stone in the wall of the *Ka'bah*, every tribe began to dispute as to who should have the honour to pick it up and install it. They agreed that they would accept the arbitration of the next person who entered the House. At that moment, Muhammad (bpuh) arrived in the House of Allah and the people agreed that he should decide the matter for them, since he was "The Trustworthy". He suggested that the Black Stone be placed on a sheet and that all present should lift it up to the point where it was to be fixed in the wall. Thus no one could

claim superiority over another. Accordingly, this was done. Then he, with his own hands, fixed the stone in the wall of the *Ka'bah*. This satisfied everyone and the dispute was settled.

24. Thus Muhammad (bpuh) grew and lived in Makkah, which is the spiritual centre of the world.

His Personal Appearance

25. Allah's last Messenger, Muhammad, *Al-Muṣṭafa* [2] (bpuh), was of good, medium height, with a physically strong muscular and healthy build. He was slim and without a protruding belly. He had a large head, a wide chest and broad shoulders. He had a suntanned, wheatish-fair complexion. His face was slightly oval-shaped and well featured, with a raised nose, having a slight curve at the top. His forehead was broad. His eyes were black and large, which in an instant, looked deep into others' eyes and read them. His eyebrows were fine, thin and arched. His eyelashes were long and thick. He was modest and shy by nature and generally kept his eyes low. He had dark brown, lightly curled hair, which had begun to turn grey, but very slightly, towards the latter part of his life. He had locks which flowed backwards over his head, right up to his neck. He had a beard down to his chest, while his moustache was trimmed and clean. His teeth were well set and brilliant white. His front two

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[2] *Al-Muṣṭafa*: The Chosen One (of Allah).

upper teeth were prominent. When he was happy, he would smile with captivating sweetness, but seldom laughed out loud. On his back, between his shoulder blades, he had a circular, dark brown patch, almost the size of a coin, which was the sign of his prophethood. He used to lay a black, knitted woollen shawl or a cotton sheet over his shoulders, according to the prevailing weather conditions. He wore a silver ring, on which it was inscribed: "Muhammad, *Rasoolullah*."[3] He was always scrupulously clean in body and clothing and he used to dress very simply and humbly. He loved to use perfume. He ate little, slept little and spoke little. He was soft of speech, but his voice was distinct and clear. He used to walk briskly and it was difficult for his Companions to keep pace with him. His movements were agile and active. His presence and gait were dignified and imposing. He was truthful, sincere and selfless, living to care for others. He had an exceptional intelligence, a quick grasp and a retentive memory. He was the embodiment of sober, dignified human behaviour. In general, he had an extraordinarily impressive personality, indicating and indeed, radiating his piety and righteousness, which used to make a deep and lasting impression on others.

26. He loved his devotions to Allah, even during his youth and adolescence. He was disgusted by the prevailing conditions in Makkah and therefore used to retire to a cave on the top of

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[3] *Rasoolullah*: The Messenger of Allah.

Mount Hiraa', which is about three kilometers from Makkah. This process of visiting the cave and praying there continued for a period of over three years or more. At times, he used to remain in the cave for days at a time. He preferred to be left alone. By this time he was forty years of age.

27. During one of the nights in the last week of the month of Ramaḍaan, while he was alone in the cave of Hiraa', he heard a voice which said: "Read!" He replied: "I cannot read." The voice again said: "Read!" He answered: "I cannot read." The voice commanded for a third time:

﴿ ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ۝٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلۡقَلَمِ ۝٤ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ۝٥ ﴾

(سورة العلق ٩٦: ١-٥)

﴾Read! In the name of your Lord Who created. He created man from a clot [of blood]. Read! And your Lord is Most Generous. Who has taught [writing] by the pen. He taught man that which he knew not.﴿ (Qur'an 96: 1-5)

28. Since the voice bade him to read, and insisted on his reading, the Sacred Book is known as *Al-Qur'an*, which means "The Reading". These five verses were the very first which were revealed to him by Allah, the Exalted, the Almighty.

29. When he came out of the cave, the words of these five verses stayed with him, as if they were inscribed upon his heart.

30. When he came out, the same awe-inspiring voice spoke to him again, saying: "O' Muhammad! You are Allah's Messenger and I am Jibreel." He saw the angel Jibreel (Gabriel) (may Allah's peace be upon him) in the likeness of a man, standing in the sky, above the horizon. Once again he spoke saying: "O' Muhammad! You are Allah's Messenger and I am Jibreel."

31. He was shaken and returned greatly distressed to his wife, Khadeejah and narrated to her what had happened. She accepted immediately that he was now the Messenger of Allah.

32. She consulted her cousin, Waraqah ibn Naufal, an old man well versed in the Scriptures of the Jews and Christians, who confirmed that the same heavenly angel who, in earlier times had come to Moosa (Moses) (may Allah's peace be upon him) had come to Muhammad (Blessings and Peace be upon him), and that now he was chosen to be the Messenger of his people and all mankind.

33. Initially, to a humble and honest man, who was fond of quiet and solitude, being chosen out of all mankind to face the entire world was appalling and disturbing.

34. But at length, he accepted with complete confidence, dedication and obedience the task that was imposed upon him to justify his proudest title: "The slave of Allah".

35. Whenever Allah's Revelations came to him, they were tremendously difficult for him. He used to be shaken up and he used to sweat profusely under the weight of the Revelations.

36. In the first three years of his Prophethood, the scope of his mission was limited. He preached only among his family members and intimate friends. The first few converts to Islam were his fifty-five year old wife, Khadeejah, his first cousin, aged nine, 'Ali ibn Abi Ṭaalib, his slave, Zayd, his elderly friend, Abu Bakr and a few others (may Allah be pleased with them all). The people of Makkah began to regard him as one who had gone a little mad.

37. After another three years, Muhammad (Blessings and Peace be upon him) received another Revelation, commanding him to "arise and deliver the warning" to the people. From then onwards, he began to preach in public more energetically:

﴿ يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ ﴾

(سورة المدثر ٧٤: ١-٣)

﴿O' you who is wrapped up! Arise and warn! And glorify your Lord!﴾ (Qur'an 74: 1-3)[4]

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[4] Imam Muslim and others reported that after seeing Jibreel (may Allah's peace be upon him) and hearing him address him, he (bpuh) fled to his house shivering and said to his household: "Cover me! Cover me!" This they did, then Allah, the Exalted, revealed: ﴿O' you who is wrapped up! Arise and warn! And glorify your Lord!﴾ (Qur'an 74: 1-3).

38. One day, he climbed a small hillock known as Aṣ-Ṣafaa, and shouted: "*Yaa Ṣabaaḥa*!" [5] The people said: "What is that?" Then they gathered around him, whereupon he said: "Do you see? If I inform you that cavalrymen are approaching up the side of this mountain, will you believe me?" They said: "We have never known you tell a lie." Then he said: "I am a plain warner to you of a severe punishment approaching." Abu Lahab[6] said: "May you perish! You gathered us here only for this reason?" Then Abu Lahab went away." (Bukhari)

39. Later, continuous preaching by him to all and sundry regarding the utter uselessness of idolatry in the face of Allah's Power and Sovereignty and His control of the days and nights, life and death etc. caused the people of Quraysh to become hostile to him. They began to persecute his small group of newly converted disciples who were poor and humble. They were mocked and insulted. They even wanted to kill the Prophet (bpuh), but the law of *qiṣaaṣ* - a life for a life – prohibited them from doing so. Meanwhile, the Prophet (bpuh) continued to warn the people.

40. When the people of Quraysh saw that Prophet Muhammad (bpuh) was undermining the powers of their idols and was

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[5] *Yaa Ṣabaaḥa*: A call used by the Arabs to warn of imminent danger, or a cry for assistance.

[6] *Abu Lahab*: An uncle of the Prophet (bpuh) and an inveterate enemy of Islam.

asking people to stop worshipping them, they assembled to take some concrete action against him. They gathered in the house of Abu Ṭaalib and they called the Prophet (bpuh) as well. They asked him to stop his preaching. They even said to Muhammad (bpuh) that if he wanted money, they would collect more than he could imagine. And if he wished to marry the most beautiful woman, they would arrange that too. They said that if he did not desist from his pursuit against their idols, they might consider bloodshed and he might lose his life. They even showed their readiness to accept him as their king, provided he would stop attacking their idols.

41. On hearing this, the Prophet (bpuh) replied: "O', my uncle! I will not give up this work until Allah asks me to do so. I will not give up even if I should die for the sake of this work."

42. In the first four years, converts to Islam were few in number. They were the humble and the weak people in the society and were unable to defend themselves against the powerful Quraysh opposition. So the Prophet (bpuh) advised them to migrate to Abyssinia. Despite the oppression and humiliation, the number of Muslim converts gradually increased. The people of Quraysh were seriously alarmed as their religion, their status as custodians of the *Ka'bah* and even their trade were being affected.

43. The people of Quraysh even posted men at all the roads into Makkah in order to warn the incoming pilgrims in advance against the "madman" named Muhammad, who was preaching

against their idols.

44. The exasperation of Quraysh further increased when one of their leading and powerful men, 'Umar (may Allah be pleased with him), accepted Islam. This embittered them further.

45. Things came to such a pass that they decided to cut off the Prophet (bpuh) and his followers from the city and society. No talk, no interaction, no social dealings and no trading with them. The Believers were ostracised in a valley near Makkah. For this, the people of Quraysh, along with other clans drew up a written memorandum for implementation. It was so sacrosanct that they deposited it inside the *Ka'bah.* The Prophet (bpuh) and his followers were left for three years in the valley, except for a few days during the pilgrimage season. During this time of harshness and deprivation, his beloved wife, Khadeejah (may Allah be pleased with her) died and so did his uncle, Abu Ṭaalib, much to the Prophet's sadness, without embracing Islam.

46. After three years, the strict sanctions against him and his followers were lifted and the boycott was removed following the intercession of some old friends and neighbours.

47. But in the meantime, the opposition to his mission had increased. Due to all these difficulties, there was little success for the Prophet (bpuh) in Makkah.

48. Once, the Prophet (bpuh) went from Makkah to the nearby town of Ṭaa'if, with the intention of preaching Islam. There, he

met the three chiefs and invited them to accept Islam. But they all refused and were rude to him. They encouraged the boys of the city to chase him out of town. They mocked and stoned him and he was injured.

49. Outside the town, he sat down injured, under the shade of a garden wall and the boys returned to the city. At night, he stood up for prayers and the jinn listened to his recital of the Qur'an:

﴿ قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ۝ ﴾

(سورة الجن ٧٢: ١-٢)

> ﴿Say: It has been revealed to me that a company from among the jinn listened [to the Qur'an]. They said: "Verily, we have heard a wonderful Recital! It gives guidance to the Right, and we have believed therein. We shall not join [in worship] any [gods] with our Lord."﴾ (Qur'an 72: 1-2)

50. At the time of the yearly pilgrimage, a small group of men from what was then known as Yathrib (now Madeenah) listened attentively to his preaching. In this city there were learned Jewish preachers who used to inform the people about the coming of another Prophet, who would destroy the idolaters and lead the Believers to victory. Thus, when these Yathribites saw and heard the Prophet (bpuh), they recognized him and there

was no doubt left in their minds.

51. On the next pilgrimage, a larger deputation came from "Yathrib" and swore their allegiance to him. A pact was signed and they returned home, after which there was talk of the new Prophet in every household.

52. In the following year, seventy-three pilgrims from "Yathrib" came to Makkah to vow allegiance to the Prophet (Blessings and Peace be upon him) and to invite him to make his home in their city. They swore to defend the Prophet (bpuh) as they would their own wives and children. It was here that the migration of the Muslims to "Yathrib" was ordered.

53. The pagans of Quraysh in Makkah hated the Prophet (bpuh) being amongst them, but they dreaded even more that he should escape from them. Therefore they began to hatch a plot to kill him, but again, they feared the law of *qiṣaaṣ* and so they hesitated to act. Meanwhile, the Muslims began to leave Makkah for Madeenah (as it was now called), one by one. By then, the Prophet's uncle, Abu Ṭaalib was no longer there to protect him.

54. During this period, the hostility of the people of Makkah towards the Muslims increased still further. Whenever they found Muslims praying, they would cause them trouble by stoning them or throwing garbage at them. At the same time, more and more people were embracing Islam.

55. Three tribes of Makkah were prominent in opposing the Muslims; they were Banu Quraysh, Banu Haashim and Banu Muṭṭalib. Among these enemies was one whose enmity was greater than all of them - Abu Lahab, the Prophet's uncle. Meanwhile the Muslims were gradually migrating to Madeenah. But it was not until later, after the migration of the Prophet (bpuh) to Madeenah, that *Soorah al-Anfaal* was revealed to the Prophet (bpuh), ordaining him to make war upon the disbelieving persecutors:

﴿ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴾ (سورة الأنفال ٨: ٣٩)

﴾And fight them until there is no more *fitnah* [disbelief and polytheism] and the religion [i.e. worship] is all for Allah, Alone. But if they cease [worshipping others besides Allah], then certainly, Allah sees what they do.﴿ (Qur'an 8: 39)[7]

56. After this, the Prophet (bpuh), through the angel Jibreel (may Allah's peace be upon him) was transported from the Sacred Mosque in Makkah to *Al-Aqṣaa* Mosque in Jerusalem. Then through the seven heavens he was taken right up to

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[7] Ibn 'Umar reported that Allah's Messenger (bpuh) said: "I have been ordered (by Allah) to fight against people until they testify that none is worthy of worship but Allah and that Muhammad is the Messenger of Allah and offer prayers perfectly and give *zakah.*" (Bukhari)

Allah's Majestic Throne. It was there that five daily prayers were ordained for the Muslims.

The Prophet's Preparation for Migration

57. By then, almost all of the Muslims had migrated from Makkah to Madeenah. Among the most important of those left behind was Abu Bakr aṣ-Ṣiddeeq (see 60), 'Ali ibn Abi Ṭaalib (see 30) (may Allah be pleased with them both) and the Prophet (bpuh) himself. When Abu Bakr, also started making arrangements to go to Madeenah, the Prophet told him to stay back as Allah had ordained for him to go to Madeenah along with the Prophet (bpuh) himself. Therefore he waited until Allah had ordained that the Prophet (bpuh) migrate.

58. Sensing that soon the Prophet (bpuh) would also migrate, the Makkan tribes gathered. Some said that they should arrest him, but Abu Jahl suggested that they let one man from each tribe simultaneously attack and kill him, so that blame would not fall on any one individual. They agreed upon this plan and lay in wait that very night to murder him.

59. But Allah revealed their plan to the Prophet (bpuh), and so he gave his cloak to his cousin 'Ali (may Allah be pleased with him) and asked him to lie on his bed so that they would think that he, Muhammad (bpuh) was sleeping there. The Prophet (bpuh) knew that they would not kill 'Ali. Sure enough, Abu

Jahl's men surrounded the Prophet's house that night.

60. Allah, the Exalted, caused a temporary blindness in the eyes of the would-be-murderers as the Prophet (bpuh) threw a handful of dust towards them after reciting the first nine verses of *Soorah Yaaseen,* the 36th chapter of the Qur'an:

﴿ يسٓ ۝١ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ۝٢ إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ۝٣ عَلَىٰ صِرَٰطٖ
مُّسۡتَقِيمٖ ۝٤ تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ۝٥ لِتُنذِرَ قَوۡمٗا مَّآ أُنذِرَ ءَابَآؤُهُمۡ
فَهُمۡ غَٰفِلُونَ ۝٦ لَقَدۡ حَقَّ ٱلۡقَوۡلُ عَلَىٰٓ أَكۡثَرِهِمۡ فَهُمۡ لَا يُؤۡمِنُونَ ۝٧
إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ إِلَى ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ۝٨
وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا
يُبۡصِرُونَ ۝٩ ﴾ (سورة يس ٣٦: ١-٩)

﴿*Ya-Seen.* By the Qur'an, Full of Wisdom, You are indeed one of the Messengers, on a Straight Way. It is a Revelation sent down by [Him], the Exalted in Might, Most Merciful, in order that you may admonish a people, whose fathers had received no admonition, and who therefore remain heedless [of the Signs of Allah]. The word is proved true against the greater part of them, for they do not believe. We have put yokes round their necks right up to their chins, so that their heads are forced up. And We have put a bar in front of them and

a bar behind them, and further, We have covered them up, so that they cannot see.﴾ (Qur'an 36: 1-9)

- then he went to the house of Abu Bakr (may Allah be pleased with him), his friend. From there, the two of them rode out of Makkah on camels which had been prepared earlier and escaped from the city to a pre-planned location by a secret route with the help of a paid guide. They both hid in a cave called *Ghaar Thawr* a few kilometers from Makkah. They stayed in the cave for three days and three nights.

61. Every night, the son of Abu Bakr came after nightfall and informed them about the hue and cry in Makkah, while the daughter of Abu Bakr brought food to them. During the daytime, the servant of Abu Bakr took sheep to graze around that area and cleverly removed the footprints of them and their camels. In the meantime, the search party from Makkah searched for him in vain in the nearby hills and surrounding area.

62. Once, it so happened that the search party from Makkah came quite close to the cave, but seeing a cobweb across the cave's entrance, they did not search therein. Abu Bakr became afraid that they would be discovered and that harm would befall the Prophet, but the Messenger of Allah (bpuh) told him not to fear:

﴿ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ

ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾ ﴾ (سورة التوبة ٩: ٤٠)

﴿If you do not help him [Muhammad], [it does not matter], for Allah did indeed help him, when the disbelievers drove him out. The second of the two; when they were both in the Cave, and he said to his companion, "Be not sad [or afraid] for Allah is with us." Then Allah sent down His peace and tranquillity upon him, and strengthened him with forces which you saw not, and humbled to the depths the word of the disbelievers, while the Word of Allah became uppermost, for Allah is Almighty, Most Wise.﴾ (Qur'an 9: 40)

Then after a stay of three days and three nights, they again escaped on camels by night to Madeenah, which was some 260 kilometers away, mainly by non-traversed paths.

63. They continued on their way and after some weeks, they reached their destination – no longer to be called "Yathrib", but *Madeenat ar-Rasool*, [8] or simply Madeenah.

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[8] *Madeenat ar-Rasool*: The City of the Messenger (bpuh). The name: *Al-Madeenah al-Munawwarah* (The Enlightened City) has no basis in the *Sunnah* and is an invention of later generations.

64. Thus came to an end a period of thirteen years in Makkah since the first Revelation came to the Prophet (bpuh) in *Ghaar Hiraa'*. Thirteen years of struggle, persecution and humiliation and his mission was still not completely fulfilled. In Makkah, he had been only a preacher, and without much success. Out of 114 *soorahs* in the Qur'an, as many as 89 were revealed to him in Makkah. Generally these *soorahs* were concerned with spiritual matters, belief and faith, in order to guide the soul towards its ultimate destination. They teach that Allah is one Lord and that none has the right to be worshipped but He. They make clear that Allah has sent to mankind a series of Prophets, all of whom preached this message and that at the end of the life of this world, will come the Resurrection, when all will be judged according to what they did, after which will come the eternal life of the Hereafter.

After the Hijrah (Migration)

65. The *hijrah* from Makkah to Madeenah in his 53rd year, on the 22nd of September 622 C.E. marks the beginning of the Muslim era and the Muslim calendar, i.e. *hijri* years. The *hijrah* makes a clear division between the first thirteen years of his mission and the remainder in Madeenah. His time in Makkah differed radically from the next ten years in Madeenah, which were crowned with success. This can be clearly seen from a

study of the remaining twenty-five *soorahs* which were revealed in Madeenah. Here in Madeenah in the beginning, he was only a ruler of a small state which later grew into an empire extending over the whole of Arabia and beyond. *Soorahs* revealed in Makkah were mainly concerned with faith and belief and spiritual matters, whereas the *soorahs* revealed in Madeenah were more concerned with matters pertaining to worship, and worldly matters such as business dealings, marriage, divorce, family relations, diplomacy, war and peace etc. This guidance made the Prophet (Blessings and Peace be upon him) the finest role model of right behaviour for the Muslims and an exemplary reformer and law-maker. Undoubtedly, he became the greatest of all educators to the world for all time. History confirms him as the last and final Messenger of Allah.

66. In the first year in Madeenah, the Prophet (bpuh) gave equal right of citizenship to the Jews who lived there in large numbers, but when these Jews found that they could not make use of him for their own ends, they began to create mischief by trying to shake his faith in his mission and even misleading the new converts. In these acts they were secretly encouraged by a few men who outwardly professed Islam who had been deprived of their power and influence in Madeenah by the coming of the Prophet (bpuh). In Madeenan *soorahs* there is frequent mention of these Jews and hypocrites.

67. During this time one prominent intellectual from among the Jews, 'Abdullah ibn Salaam, accepted Islam, saying that he was convinced of the Prophet's truthfulness and sincerity simply by his face.

68. It was in Madeenah that the Prophet (bpuh) received Revelations regarding the payment of *zakah*; and it was here that the command came from Allah to change the direction of prayer from *Al-Quds* [9] to the *Ka'bah* in Makkah.

69. In Madeenah, the first concern of the Prophet (bpuh) was to establish public worship and for this he raised the first mosque of Islam, *Masjid Qubaa'*.

The Prophet wanted to lay down a proper foundation for an Islamic state but he was not unmindful of the fact that Quraysh had sworn to make an end to his Religion. During the first year, he sent out several small expeditions to various nearby tribes to dissuade them from siding with the pagans of Makkah. These expeditions were led either by him personally, or by one of the *Muhaajiroon*, as the oath of the Anṣaar was primarily a defensive one. These expeditions were sent out prepared for war just in case they were attacked. More so, since the Muslims had been on the receiving end in Makkah for the last thirteen years. Further, by now they had already received Allah's Command to wage war against their persecutors:

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[9] *Al-Quds*: Jerusalem.

﴿ وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓاْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿١٩١﴾ فَإِنِ ٱنتَهَوْاْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْاْ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ﴿١٩٣﴾ ﴾ (سورة البقرة ٢: ١٩٠-١٩٣)

﴿Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loves not the transgressors. And slay them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they [first] fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is Oft Forgiving, Most Merciful. And fight them until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to the wrongdoers [i.e. the polytheists and oppressors].﴾ (Qur'an 2: 190-193)

The Wars Fought in Allah's Cause (Jihad)

71. The stories formerly so beloved of missionaries and orientalists, of fanatical Muslims sweeping across the world, forcing their conquered subjects to embrace Islam at the point of a sword have for the most part, been discredited by serious modern Western scholars. In fact, the Qur'anic teachings of Muhammad (bpuh) had enraged the pagans of Makkah and the Jews of Madeenah and as a result, he and his faithful followers were treated with enmity by them. Even after their migration to Madeenah, there was no peace for them. The religious animosity of the enemies of Islam forced them to take part in a number of battles in order to ensure their own survival. The disbelievers attacked them repeatedly at Madeenah and menaced their very existence. Allah then declared Jihad as obligatory upon all able Muslims. Being obliged to fight in self-defense, the Prophet (bpuh) became an accomplished leader and general. A Muslim is fearless of the horrors, terrors and tyrannies of war because he knows that Allah is with him in his darkest hour. In victory, he is successful and in death he is living in Paradise. A Muslim is therefore the most fearless human being that can be. Allah's last Messenger (bpuh) used to plan in advance all defensive campaigns and then lay down strategies in precise detail. In doing so, mutual consultation and discussion was his normal practice. Once he was on the

battlefield, he would act as Commander-in-chief and at the same time, he would fight like an ordinary soldier. Often he would work like an ordinary labourer. His physical endurance and stamina were so great that he could withstand all manner of discomfort, inconvenience and hardship. He could undertake long journeys during summer and winter and at the same time face all kinds of danger from his enemies. He unified the Arab bedouin tribesmen who had been until then disunited and pitted against each other in internecine quarrels. He inspired them with an all-motivating force and belief in one true God – Allah, the Exalted, the Supreme, with the result that they secured one victory after another in the most astonishing series of conquests in human history. Often the Muslims were heavily outnumbered, yet they won the most spectacular victories. No other religion in history spread as rapidly as did Islam. Within one hundred years of his death, the Roman, Byzantine and Persian Empires were all humbled. Inspired by their faith, the Muslims conquered rapidly and spread across a vast area stretching from India to North Africa, to Spain and even into Southern Europe, as far as France. It was the greatest Empire the world had ever seen, in size and power. Also its duration was greater than that of any other, lasting more than a thousand years. Islam completely changed the map of the world. Such was the leadership of Allah's last Messenger, Muhammad, *Al-Muṣṭafa* (Blessings and Peace be upon him)! And wherever the

Muslims went, there were large-scale conversions to Islam.[10]

72. Allah's last Messenger (bpuh) remained extremely preoccupied fighting back the enemies of Islam from the age of fifty-three years until his death at sixty-three years. His record of battles and campaigns is a witness to the hostility of the disbelievers towards Islam. It is phenomenal indeed. He had to lead personally a total of twenty-seven battles and campaigns, in nine of which there was such hard fighting that blood fell freely. At times, he himself was hurt and there were occasions when he barely escaped death. The battles of Badr, Uḥud, Ḥunain and the Trench were the most notable of them. In addition, he had a superhuman tolerance of physical and mental hardship and was able to withstand the physical and mental hardships which were inflicted upon him and his followers. He always kept his emotions under control. Besides these battles and campaigns, he personally planned and sent out thirty-eight other smaller defensive expeditions under the command of his faithful Companions (may Allah be pleased with them all). While studying the details of these battles and campaigns, one stands amazed to realize how great and highly professional were his military planning, his strategy and his skillful use of ground forces. In all these campaigns, he himself was the motivating force. What involvement and what devotion in the cause of Islam! What effort, enthusiasm and stamina! He fought for

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[10] Due to the fine example of piety, honesty and integrity which they set.

Allah and not for a political advantage or territorial gain. His military triumphs awakened no pride in him. His glories were not for any selfish purpose. His aim was to naught but to spread the Message of the Holy Qur'an, to build one Spiritual Empire, a Commonwealth of Islamic Faith. There is none throughout world history who can compare to this record of battles of campaigns. All of this was in defense of Islam and in Allah's Cause – to spread the Message of His Word: The Holy Qur'an. Now we shall study a few important battles which were fought.

The Battle of Badr

73. In the second year after the *hijrah*, one Abu Sufyaan, a wealthy Makkan trader and a disbeliever, was returning to Makkah from Syria along with his caravan of loaded camels. As he was passing near Madeenah, he heard about the Prophet's supposed design to capture his caravan. He immediately sent one camel rider to Makkah to request forces to come and rescue him, as otherwise, the Makkans would lose both wealth and honour. Obviously, this trade caravan was unarmed. Soon a force of a thousand armed men started out from Makkah towards Madeenah. At the Battle of Badr, Abu Sufyaan's caravan was merely an excuse. The real motive was to engage the Makkan army in battle.

The Prophet (Blessings and Peace be upon him) had already received Revelation ordering him to fight the disbelieving persecutors with a promise of victory from Allah. The battle was fought and the Makkan army of a thousand men was routed by the Prophet's army of only three hundred.

74. The loss of face and honour which the Makkans suffered at the Battle of Badr was to become the forerunner of many additional wars and renewed hostility towards Islam.

The Battle of Uḥud

75. The very next year following the Battle of Badr, the Makkans were back again to attack Madeenah, even better prepared with a contingent of three thousand fully armed men. The Prophet (bpuh) initially thought to defend Madeenah from within, but this plan was opposed by 'Abdullah ibn Ubayy ibn Salool, who was the leader of the hypocrites within Madeenah and who hated the Prophet (bpuh) because of the loss of power and influence he suffered following his arrival.

76. The Prophet (bpuh) had placed a band of fifty archers at the bottom of the hill at Uḥud with instructions to guard the pass and prevent the enemy breaking through there. He instructed them not to leave their post until ordered. The battle at Mount Uḥud was fought and the Believers were gaining the upper hand. Seeing their comrades victorious, the majority of the

archers disobediently left their post. They only wanted to collect their share of the spoils of war, but this was against the instructions of the Prophet (Blessings and Peace be upon him).

77. The result was that the cavalry of Abu Sufyaan, under the command of Khalid ibn al-Waleed rode through the unguarded pass and attacked the Muslims from the rear. The Prophet (bpuh) was wounded and Hamza and other Believers lost their lives. Then night fell and a rumour went round the camp that the Prophet (bpuh) was killed. But soon someone recognized the Messenger of Allah (bpuh) and declared that he was alive. After which the Muslims picked up courage and confidence and gathered around the Prophet (bpuh).

78. The Prophet (bpuh) again started making preparations with what remained of his army. Fires were lit just to make a show to Abu Sufyaan and Quraysh that the Prophet (bpuh) and his army were very much intact and still in the field and ready to attack again in the morning. This prevented the enemy from making a possible repeat attack.

79. Abu Sufyaan also heard from a Bedouin who was friendly to the Muslims that the Prophet (bpuh) was in the field and ready, after a night's rest to renew the battle and was thirsting for revenge. Upon hearing this, Abu Sufyaan became completely discouraged and decided to return to Makkah rather than take on the Prophet (bpuh) once again.

80. The point to note here is that through the disobedience of fifty archers the Muslims suffered a temporary defeat at Uḥud which would otherwise have resulted in total victory for them. In any battle, a commander's orders must be obeyed in letter and spirit.

81. The near defeat of the Muslims at Uḥud however, lowered their prestige. The local Arab tribes who had not as yet accepted Islam, together with the Jews were now favourably inclined towards Quraysh. The followers of the Prophet (bpuh) were now attacked, captured and killed more often. The Jews, in spite of their treaty with the Prophet (bpuh) openly sided with Quraysh, even declaring that their idol worship was superior to Islam:

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾ ﴾ (سورة النساء ٤: ٥١)

﴾Have you not turned your vision to those who were given a portion of the Book [i.e. the Jews]? They believe in Sorcery and Evil, and say to the unbelievers that they are better guided in the [right] way than the Believers!﴿ (Qur'an 4: 51)

- because of this, the Prophet (bpuh) was compelled to act against them.

The Battle of the Trench

82. After the fifth year of the *hijrah* the idolaters of Makkah once again made an all-out effort to destroy Islam. They collected ten thousand armed men from among Quraysh and the other desert tribes and advanced on Madeenah again. The matter was of grave concern to the Prophet (bpuh). Under the advice of Salmaan al-Faarisi, he ordered that a deep and wide trench be dug in front of the city, blocking the only approach. The Prophet (bpuh) himself took part in the digging. As they worked, they chanted: *"We are those who have given the pledge to Muhammad that we will carry on jihad as long as we live." And the Prophet (bpuh) kept on repeating: "O', Allah! There is no good except the goodness of the Hereafter; so confer Your Blessings on the Anṣaar and the Muhaajiroon."* (Bukhari) The believers then took up their positions behind the trench.

83. When the enemy army reached the trench, they could not cross it. Therefore, they sat down outside it and only continued to shower arrows on the Believers.

84. In the meanwhile, the Jewish tribe of Banu Quraydhah and Banu Nadheer who were living in Madeenah began to side openly with the enemy. However, due to the trench, the enemy were becoming angry and frustrated. After two weeks of waiting, there came a bitter cold wind which blew continuously for three days and nights. Tents were uprooted, fires could not

be lit and food could not be prepared. The enemy felt miserable.

85. At last, Quraysh decided to return to Makkah and the tribe of *Ghatafaan* followed them. Thus the Battle of the Trench came to an end without a fight.

86. On his return from the Battle of the Trench, the Prophet (bpuh) ordered war against the treacherous Jewish tribes Banu Nadheer and Banu Quraydhah of Madeenah, who had so recently shown their inclination towards the enemy. Now, out of fear, they took refuge in their fortified towers; but after a siege of nearly a month by the Muslims, they surrendered. Banu Quraydhah begged the Prophet (bpuh) to allow them to remain citizens of Madeenah and the Prophet (bpuh) granted their request until later, when they rebelled once more and their men were executed and their women and children and their property were distributed among the Muslims. Banu Nadheer were exiled.

The Treaty of Hudaibiyah

87. In the sixth year after the *hijrah*, the Prophet (bpuh) had a dream in which he saw himself making Ḥajj and accordingly decided to perform the pilgrimage the same year. He collected the Believers of Madeenah as well as the local tribes and set out with about one thousand four hundred pilgrims for Makkah. They took with them only camels and sheep as sacrificial offerings for the Ḥajj season.

88. As the Prophet (bpuh) approached Makkah, he was informed that Quraysh would not allow him to enter Makkah at any cost. They were even ready for war. On hearing this, the Prophet (bpuh) changed his route; instead, he moved forward through unfrequented hills and valleys. By now, he and his followers were tired, so they stopped at a place called Hudaibiyah. From here, the Prophet (bpuh) opened negotiations with Quraysh, telling them that they had come only to perform Ḥajj.

89. The Prophet's first emissary to Makkah was ill-treated and even his camel was killed. In response, Quraysh sent out a small team to the Prophet (bpuh) who were rude and insulting. Upon this, the followers of the Prophet (bpuh) became angry and aggressive and told them unambiguously to show the respect and honour that is due to a Messenger of Allah. When they returned to Makkah, they told their people that they had seen chiefs and kings before, but they had never seen the like of the love and respect shown to Muhammad (bpuh) by his followers.

90. After this, 'Uthmaan (may Allah be pleased with him) was sent to Makkah to negotiate with Quraysh. While the Muslims were awaiting his return, news came that he had been killed. It was at that moment that the Prophet (bpuh), sitting under a tree, took an oath from his Companions (may Allah be pleased with them all) that if they had to fight against Quraysh, they would all stand or fall together. However, after a while, it emerged that 'Uthmaan was alive and had not been harmed.

91. After this, proper envoys came out from Makkah and the Treaty of Hudaibiyah was signed. It stipulated four things:

i) That there was to be peace between the two parties for ten years.

ii) That any neighbouring tribe or person was free to join either of the two camps or make an alliance with either of them.

iii) That if any person should flee from Makkah to Madeenah without permission, he must be returned to Makkah. But anyone fleeing to Makkah from Madeenah would not be returned.

iv) That the Prophet (bpuh) and his Companions (may Allah be pleased with them all) would not enter Makkah that year, but might return the following year unarmed, and could remain for three days and three nights, during which time, the pagans would vacate the city.

92. There was dismay among the Muslims. It was after Hudaibiyah that Allah revealed *Soorah al-Fath* (The Victory) in its entirety. It was a Prophesy for the subsequent victory after the treaty. They thought that the terms were unequal. In fact, the truce proved to be the source of a great victory for Islam. Until then, wars and battles were the real barriers prohibiting intermixing and dialogue between the two parties. Now they could meet and exchange views. This led to greater understanding and thereby faster spreading of Islam. The result was that in the next two years, there were more converts to Islam than there had been in the previous eighteen!

The Battle of Khaybar

93. In the seventh year of the *hijrah*, when the Prophet (bpuh) was sixty years old, he led an expedition against a stronghold of the Jews at Khaybar, situated at the north of Madeenah. This place had become the focal point of Jewish anti-Muslim activities. The forts were captured one after another. Bukhari narrated that Salamah ibn al-Akwa' reported: *"...We reached and besieged Khaybar till we were afflicted by severe hunger, then Allah helped the Muslims to conquer it."* Bukhari also narrated, on the authority of Anas (may Allah be pleased with him) that he said: "The Prophet (bpuh) had their warriors killed and their women and offspring taken captive."

94. It was at Khaybar that a Jewish woman prepared poisoned meat for the Prophet (bpuh) to eat. He took only one morsel and spat it out, warning his Companions (may Allah be pleased with them all) that it was poisoned. One Muslim who had already swallowed a morsel became ill and later died. The Prophet became ill from the mere taste of the poison. The Jewish woman was brought before the Prophet (bpuh), who asked her why she had done this. She replied that she had done it because of the humiliation of her people.

95. In the seventh year of the *hijrah*, the Prophet's earlier dream to perform the pilgrimage was at last fulfilled. According to the Treaty of Hudaibiyah, the people of Makkah vacated the city for

three days and watched the Muslims performing Ḥajj from the nearby hills. After three days, the pagans returned to Makkah and the Muslims returned to Madeenah.

96. Quraysh broke the truce in its second year, by attacking a tribe that was allied to the Prophet (bpuh) and massacring them right within the precincts of the *Ka'bah.*

97. When the Prophet (bpuh) came to know of this, he summoned the Muslims in Madeenah and marched on Makkah. This time fully armed and ready for attack. Quraysh tried to put up a brave show of defense outside the city of Makkah, but they were routed without bloodshed and they surrendered to the Muslims. The Prophet (bpuh) entered the city of Makkah as a conqueror. The inhabitants of Makkah were scared because of their misdeeds, but the Prophet (bpuh) declared an amnesty for all but nine of the pagans, who were executed because of their especial enmity and criminal misdeeds. All of the idols in the *Ka'bah* were destroyed and the Prophet (bpuh) declared:

﴿وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَـٰطِلُ ۚ إِنَّ ٱلْبَـٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

(سورة الإسراء ١٧:٨١)

> ﴿And say: "Truth has come, and falsehood has perished. Verily, falsehood is bound to perish."﴾ (Qur'an 17: 81)

-and for the first time in Makkah, the *adhaan* was called for prayer.

The Battle of Ḥunain

98. In the eighth year of the *hijrah*, there was a gathering of angry idol worshippers who wanted to regain control of the *Ka'bah* in Makkah. The Prophet (bpuh) therefore organized a force of twelve thousand men in Makkah. The battle was fought in a deep valley known as Ḥunain. The Muslims were trapped in the hills and they were ambushed by the enemy, who had taken tactical positions in the hills above them. The Muslims were made to run hither and thither between the hills. Only a few faithful bodyguards stood by the Prophet (bpuh). Later, the Muslims rallied around him and routed the enemy.

99. After this victory, the city of Ṭaa'if was besieged and its inhabitants, the tribe of *Thaqeef*, who fought against the Muslims in the Battle of Ḥunain were defeated. It was the same city where, nineteen years ago, the Prophet (bpuh) was booed, stoned and injured and driven out by boys when he had gone there to preach Islam.

100. After this, the Prophet (bpuh) appointed a Governor for Makkah and himself returned to Madeenah, to the unbounded joy of the *Anṣaar*, who had feared that since Muhammad (bpuh) had regained the place of his birth, he might forsake them and make Makkah his capital.

101. In the ninth year after the *hijrah*, the Prophet (bpuh), now once more in Madeenah, came to know that the enemy was once

more gathering an army, this time in Syria. He called upon the Muslims to support him in this campaign, but some made all sorts of excuses to stay behind. They excused themselves on the grounds of the long distance involved, the hot weather, the harvest season at home, etc. The reputation of the enemy's martial prowess was also a factor. Such hypocrites are denounced in the Qur'an.

102. By the eighth year after the *hijrah*, Makkah had been conquered and most of its people had embraced Islam. Now the Muslims were performing Ḥajj according to the Islamic manner whereas the pagans were performing their rites in accordance with their customs and traditions. But in the ninth year following the *hijrah*, a declaration was made that the idol worshippers would no longer be allowed to perform the pilgrimage except those who already had treaties with the Muslims and that they too would only be allowed until the expiry of their treaties. That proclamation marked the end of idol worship in Arabia.

103. By that time, the Prophet (bpuh) was not only the spiritual head of the Muslims, but the secular head of a Muslim kingdom. In the ninth year, a large number of deputations came to the Prophet (bpuh) to swear allegiance to him and to hear the Qur'an. This year is known as the Year of Deputations. By then the Prophet (bpuh) had become absolute ruler of Arabia, but even then, his lifestyle and his dealings with the people

remained as simple as ever. He met the lowliest on an equal footing. To know more about the quality of his character and personality, refer to another book: "The Personality of Allah's Last Messenger (Blessings and Peace be upon him)."[11]

104. Allah honoured him with extraordinary capabilities. He was an exceptional organizer. He judged every case on its merits, with utmost care and honesty and without any bias. He was always there to hear every case of both petitioner and suppliant. He raised the status of woman from virtually nothing to a position of complete legal equality, respect and honour. He stopped the Arabs committing acts of drunkenness and immorality, which until now had disgraced them and lowered them.

105. He destroyed the practice of idolatry in Arabia which was a stain on the human soul. He made men live with faith in Allah and acknowledge the accountability of the Hereafter. He showed them the correct manner of prayer, *Zakah* and Ḥajj. He showed man how he might improve his soul. He is recognized and accepted as the greatest teacher of all time, who raised the sinking mass of humanity from the depths of complete and utter darkness up towards the light.

106. He transformed the Arabian tribes, who so far, had been bathed in ignorance and superstition, into a people who had the

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[11] "The Personality of Allah's Last Messenger (Blessings and Peace be upon him)" by Abdul Waheed Khan, published by International Islamic Publishing House of Saudi Arabia.

greatest thirst for knowledge. Indeed, the Prophet (bpuh) himself said: *"The acquisition of knowledge is an obligation upon every Muslim."* (Muslim)

107. For the first time in the history of the world, he raised universal brotherhood as a standard of human behaviour and existence. He declared that all men are created equal. Only those who excel others in piety, steadfastness and purity of conduct stand higher than the others. Allah, the All-Majestic, All-High, says:

﴿ ...إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ﴾

(سورة الحجرات ٤٩: ١٣)

﴾Verily, the most honourable of you in the sight of Allah is the most God-fearing.﴿ (Qur'an 49: 13)

108. As a man he was unequalled. The scope of his mission was unlimited. He (Blessings and Peace be upon him) was the last Prophet and he is the Seal of the Messengers:

﴿ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾ ﴾ (سورة الأحزاب ٣٣: ٤٠)

﴾Muhammad is not the father of any of your men, but [he is] the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.﴿ (Qur'an 33: 40)

109. His personal life is an example for others to follow. As a husband, a father, a leader of men, a soldier and a general in the field, he has no equal. He gave the finest and the most refined economic system to the world which alone can solve its economic problems. His concern for the poor, the orphans, the widows and the weak has no parallel. He was the best of men.

110. In the tenth year of the *hijrah*, the Prophet (bpuh) went to Makkah for the last time to perform Ḥajj. This last pilgrimage performed by him is known as *Ḥajjat al-Wadaa'*. From Mount 'Arafah he gave a sermon to a large gathering of pilgrims, the essence of which was as follows: *"O', people! Listen to this message, for this may be the last time I meet with you here. O', people! Just as you regard this month and day to be holy, and just as you regard this city to be sacred, so also must you regard the life and property of every Muslim to be holy and sacred. O', Allah! Did I accomplish the mission You sent me to complete? Did I deliver Your Message to the people? If so, be my Witness. O', people! Have respect for the property of others. A possession that has been borrowed or entrusted to you must be returned to its rightful owner. O', people! Beware of Satan. While he knows you will not be deceived into worshipping him, he still believes that he can tempt you into committing small sins. Therefore, be careful not to follow Satan's word in matters which you may consider unimportant. O', people! Since all those who believe in Allah are brothers, no person should take*

the property of another without his permission. O', Allah! Did I deliver Your Message to the people? If so, be my Witness. O', people! After I am gone, do not kill one another. If you do, you can no longer be considered Muslims. I have left with you the Book of Allah, the Qur'an, so that you will have the correct principles to follow. As long as you strictly abide by the teachings of the Qur'an, you will not be led astray. O', Allah! Did I deliver Your Message? If so, be my Witness. O', people! You have one God, Allah; and in His sight, you are equal. All of you people are equal because you have the same father – Adam (may Allah's peace be upon him) – and you are all his descendants. All of you are made from clay because Adam was made from clay. For this reason, in the sight of Allah, no one is better than another unless he is more righteous. No Arab is superior to a non-Arab unless he is more righteous. O', Allah! Did I deliver Your Message to the people? If so, be my Witness. O', people! Those of you listening to me now must pass this message on to those who are absent."

111. It was during the last pilgrimage that the Prophet (bpuh) announced that: *"... this may be the last time I meet with you here."* Allah, the Exalted, the Glorious, says:

﴿ إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣ ﴾

(سورة النصر ١١٠: ١-٣)

> ﴾When come the Help of Allah and the victory and you see the people entering the Religion of Allah in crowds, then glorify the praises of your Lord and seek His Forgiveness; verily, He is the One Who accepts repentance and forgives.﴿ (Qur'an 110: 1-3)

It is reported on the authority of Ibn 'Abbaas (may Allah be pleased with him) that he said: "When Allah's Messenger (Blessings and Peace be upon him) returned from the Battle of Ḥunain, Allah, the Exalted, revealed this: ﴾When come the Help of Allah...﴿." And Imam Ibn Katheer informs us in his '*Tafseer*'[12] that the Prophet (bpuh) said, when this *Soorah* was revealed: *"This heralds my death."* Faṭimah (may Allah be pleased with her) said: *"The first time he disclosed to me that he would not recover from his illness, I wept. Then he told me that I would be the first of his family to join him, so I laughed."* (Bukhari) According to Imam An-Neesaaboori, he died two years after its revelation.[13]

112. Soon after his return to Madeenah, following *Ḥajjat al-Wadaa'*, the Prophet (bpuh) fell ill. His illness increased until he became unconscious. During the period of his illness, the prayers were led by Abu Bakr (may Allah be pleased with him) in the mosque which was adjacent to the Prophet's dwelling place.

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[12] *Tafseer*: Explanation of the Qur'an.

[13] Neesaboori: *Asbaab an-Nuzool* – "Reasons for the Revelation."

113. On the day of his death, he (bpuh) came out of his humble home and went to the mosque to perform the *fajr* prayer, but he insisted that Abu Bakr lead the prayer. After the prayer, he again withdrew to his house. He died later the same day.

﴿...إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴾ (سورة البقرة ٢: ١٥٦)

﴿...Verily, we belong to Allah and to Him shall we return.﴾ (Qur'an 2: 156)

He was buried in Madeenah in his house on the very spot where he died. He died aged sixty three years, on the 12th of *Rabee' al-Awwal* in the 10th year after the *Hijrah* (i.e. 8th June 632 C.E.) on a Monday. Following his death, some of the Muslims refused to believe that he could be dead. When Abu Bakr heard this, he went out and addressed the people, saying: "Whosoever worshipped Muhammad, then (he should know that) Muhammad is dead. But whosoever worships Allah, then (he should know that) Allah is Living and does not die." Then he recited the following verses from the Qur'an:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴾ (سورة الزمر ٣٩: ٣٠)

﴿Verily, you [O', Muhammad!] will die [one day] and they [too] will die.﴾ (Qur'an 39: 30)

and:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْ قُتِلَ

ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ

وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ ﴾ (سورة آل عمران ٣: ١٤٤)

﴿Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah [on the other hand] will swiftly reward those who [serve him] with gratitude.﴾ (Qur'an 3: 144)

The Preparations for His Burial

On the following morning, his body was washed by Al-'Abbaas, 'Ali, Al-Faḍl and Qathm - the two sons of Al-'Abbaas – Shaqraan, his freed slave, among others. After this, they shrouded him in white cotton cloth.[14] Abu Bakr informed them that he had heard the Messenger of Allah (Blessings and Peace be upon him) say that a Prophet is buried where he dies and so they agreed to bury him in 'Aa'ishah's house.

After this, the people entered ten at a time, first the members of his own clan, then the *Muhaajiroon*, then the Anṣaar. After the men, the women prayed and after them, the young. Later that night, he was buried.

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[14] Bukhari and Muslim.

Anas (may Allah be pleased with him) said: "I have never witnessed a day better or brighter than that day on which the Messenger of Allah (bpuh) came to us; and I have never witnessed a more awful or darker day than that on which the Messenger of Allah (bpuh) died."[15]



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[15] *Mishkaat al-Maṣaabeeḥ.*

Transliteration Chart

Arabic Letter	Symbol Used
أ	a
آ – ى	aa
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ

ط	ṭ
ظ	<u>dh</u>
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ – ه – ـه	h
و	w
و (as vowel)	oo
ي	y
ي (as vowel)	ee
ء	’ (Omitted in initial position)

ـَ	Fatḥah	a
ـِ	Kasrah	i
ـُ	Ḍammah	u
ـّ	Shaddah	Double letter
ـْ	Sukoon	Absence of vowel

Glossary

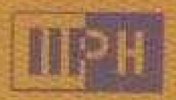
Adhaan	أذان	: Call to prayer.
Al-Muṣṭafa	المصطفى	: The Chosen One (of Allah), a title for the Prophet.
Al-Quds	القدس	: Jerusalem.
Banu Ghaṭafaan	بنو غطفان	: A Jewish tribe in Madeenah during the Prophet's period.
Banu Nadheer	بنو نظير	: A Jewish tribe in Madeenah during the Prophet's period.
Banu Quraydha	بنو قريظة	: A Jewish tribe in Madeenah at the time of the Prophet.
Banu Thaqeef	بنو ثقيف	: An Arab tribe living in Ṭai'f during Prophet's period.
Fajr	فجر	: Lit: Dawn, name of the morning prayer.
Fitnah	فتنة	: Tribulation, turmoil, Confusion in the religion.
Ghaar Ḥira	غار حرا	: A cave, a few kilometers from Makkah.

Ghaar Thawr	غار ثور	: A cave, a few kilometers from Makkah.
Ḥajj	حج	: Pilgrimage to Makkah, one of the Pillars of Islam.
Ḥajjat al-Wadaa'	حجة الوداع	: The last Ḥajj of the Prophet before he died.
Hijri	هجري	: The name of the Muslim calendar, beginning with the migration of the Prophet from Makkah to Madeenah.
Madeenat ar-Rasool	مدينة الرسول	: The City of the Messenger. The name given to Yathrib after migration of the Prophet from Makkah.
Masjid Qubaa'	مسجد قباء	: The first mosque of Islam, built before the construction of the Prophet's mosque.
Muhajiroon	مهاجرون	: Sing. *Muhajir*: One who emigrates for the sake of Allah and Islam.
Qiṣaaṣ	قصاص	: Law of equality in punishment.

Rasoolullah	رسول الله	: The Messenger of Allah.
Umm al-Mu'mineen	أم المؤمنين	: Mother of the Believers–a title of respect given to all of the Prophet's wives.
Zakah	زكوة	: Obligatory poor's due, one of the five pillars of Islam.

Prophet Muhammad (pbuh) was born into a pagan society in which every conceivable vice was practised and very few virtues existed. As he grew up, he watched with disgust the great drama of evil around him. He witnessed how the human soul was suppressed, how man was oppressing and exploiting the members of society, how the strong enslaved the poor. Through ignorance, error, superstition and outright perversity, man was debauched by evil. Tyranny reigned supreme. Man was drunk with arrogance, religious formalism and luxury.

In these times of ignorance, Muhammad (pbuh) grew. He walked upright and straight and won from the people of Makkah the name: "The Trustworthy" who kept his word and never spoke a lie. Muhammad (pbuh) was not taught formally by any man, and yet in years to come, he would teach the whole world such as no man has done throughout history.



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